16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

443 density of population, the means of communication, and other matters. But a bazaar within reach there must always be, for it is only there that most articles 443 can be bought. The bazaar is usually held in a 347 public building erected for the purpose, and this may vary from a great market built of brick and iron to a small thatched shed. Sometimes, indeed, there is no building at all, merely a space of beaten ground.

443 The great bazaar in Mandalay is one of the sights 369 of the city. The building in which it is held is the property of the municipality, but is leased out. It is a series of enormous sheds, with iron roofs and beaten earth floor. Each trade has a shed or sheds to itself. There is a place for rice-sellers, for butchers, for vegetable-sellers, for the vendors of silks, of cottons, of sugar and spices, of firewood, of jars, of [563] fish. The butchers are all natives of India. I have [562] explained elsewhere why this should be. The firewood-sellers will mostly be men, as will also the large rice-merchants, but nearly all the rest are women.

You will find the sellers of spices, fruit, vegetables, and other such matters seated in long rows, on mats placed upon the ground. Each will have a square of space allotted, perhaps six feet square, and there she will sit with her merchandise in a basket or baskets before her. For each square they will pay the lessee a halfpenny for the day, which is only three hours or so. The time to go is in the morning from six till eight, for that is the busy time. Later on all the stalls will be closed, but in the early morning the market is thronged. Every house-

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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131 Burma possessed no staples of trade to encourage
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2. LANDING-STAGE IN THE TIDAL REGION.

enterprise of the peaceable sort. Left entirely to her own resources, she developed her character in independence. It preserves a large measure of its original freshness and charm.

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Detached though Burma lay from the contact of other civilisation, the seed-corn of a spiritual influence was brought to her shore from afar, and took root and spread until it pervaded her whole life. The one extraneous influence under which she fell proved of a paramount order. But the inspiration of Buddhism was broadly human, not racial. Every people might take its message to heart in their own individual way. The restraints it enjoined and the ideals it held up became the occasions for Burma to unfold her own inmost nature. The abounding treasury of Buddhist legend furnished the subjects to exercise her poetic fancy. In the fifth century, A.D., long after Buddhism had declined at its source in India, and when it only prevailed in Ceylon, its real progress began among the people who were to give it an enduring home. Buddhism is popularly credited with five hundred millions of adherents. But the seven millions of Burma and perhaps a twentieth of that number in Ceylon, together with the half million Jains of India, are the practical Buddhists of the world. With the rest the profession has sunk to an empty name, as in China and Japan, or it is lax, as in Siam, or it is utterly transformed, as in Tibet.

6. RUINS OF CITY GATE, PAGAN.

101 The phrase *Further India* gives point to a wide misconception. The surprise of so [172] many persons on finding that the Burmans have no *caste*—to [564] take the commonest instance—betrays the notion that Burma is part of India